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The names used for human family relationships change with the sex of the person involved. Need this startle us who have "mother" and "father," yerno [son-in-law--Translator] and nuera [daughter-in-law--Translator] which might more practically have been yerno, yema. It is strange that all languages seem to run along the same lines, the American ones being no exception. What is more, these latter not only make a distinction between the sex of the relative who is referred to but also between that of the person speaking. For example: in Araucano the father refers to his son as fotún and to his daughter as ñahue, while the mother calls her son coñi huenthú, coñi being the general term for "child" in the mother's terminology. In Quichua the father calls his son churí and his daughter ususí, while the mother uses the term huahua.

In the Chinese language, according to my interpreter Ayao, whom I hired not long ago for two francs an hour, son is Tsaé, and daughter, Pnoé; father is Lu-tao; mother Loúmuú; brother, Ghoó-séí-loú; and sister, Ttaí-tzt-é.

In Mataco we have the following names: father, quía; mother, ccó; son, locsé or lotsé; daughter, lectzá; brother-in-law, quayenécque; sister-in-law, ticquié; brother, lecquiilá or cjculá; sister, cjinno; uncle, uitoc; aunt, uidóje; nephew, lec-jié-ios (probably a combination of son and brother); niece, cjíaió; father-in-law, quióti; mother-in-law catelá; cousin, huac-lá. I find that the terms for son-in-law and daughter-in-law are the same as those used for brother-in-law and sister-in-law, and the term for brother-in-law is also used for son-in-law, which leads me to believe that I made a mistake in my notes.

The various words used to designate the same degree of [243] relationship, according to whether it be male or female must be attributed, in my opinion, to the agglutinative system adopted in the beginning in order to determine it, but whose etymological genesis subsequent alterations have caused to become lost. The fact is clear that for a married couple a nephew, for example, must be, for one of them, the son of a sister or brother, and for the other of a brother-in-law or sister-in-law.

If we draw together into a lump the words which express these diverse relationships, we shall find that the same degree of

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family relationship, let us say, for example, a nephew, has four different names.

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An equally interesting form is that used for the demonstrative pronouns, which is similar to French usage for it is composed of the pronoun toj meaning "this one" (corresponding to the French ce) and certain particles of location such as licné for "that one over there"; letti or lani for "that one"; and others, among which are tzi for "this one." This tzi is equivalent to chi and to quii and is interesting because we come upon it again in the Araucanian language. These demonstrative pronouns also have an adjectival use, and when so employed, become separated, the toj part being prefixed to the noun and the licné, tzi etc. being suffixed, these latter can then not be declined, but the former (that is, toj) is declined. Now then, does not the same thing happen with French demonstratives? For instance with ceci and cela, which in the plural form are ceux-ci, ceux-la, and become separated when applied to some other term.

And do such similarities in form not reveal a great harmony in human intelligence, the same linguistic recourses being used to express a like order of ideas in spite of the distance which separates the different races?

The following derivation deserves special mention because it is revealing of a whole order of ideas: "No" is ka, "nothing" is kiá, "nobody" is kiái; the three words keep to the same root, and in a way which is clearer and more logical than our corresponding words. Likewise we have tde meaning "no" and that meaning "nothing," these two terms used always at the end of a word or phrase.

Tell me now, what more elegant and more compactly logical does philology have to show than the manner in which the Matacos express possessing, containing, executing, or exercising a skill? The letter h (when it has an apostrophe it is to be pronounced nasally) shows up in many words, not to say all, which express possession or capacity. Now hi and huu express that which contains, he who possesses, and he who does something; huet means "house," "the place in which." For example: "fish" is yácsét, "fish pond" is yácsétte-hi; "shoes" are hissóhéss, "seller of shoes" is nissohésse-hi, "maker of shoes" is nissohésse-huu, and "shoe shop" is nissohésse-huet. And in all analogous cases they use the same